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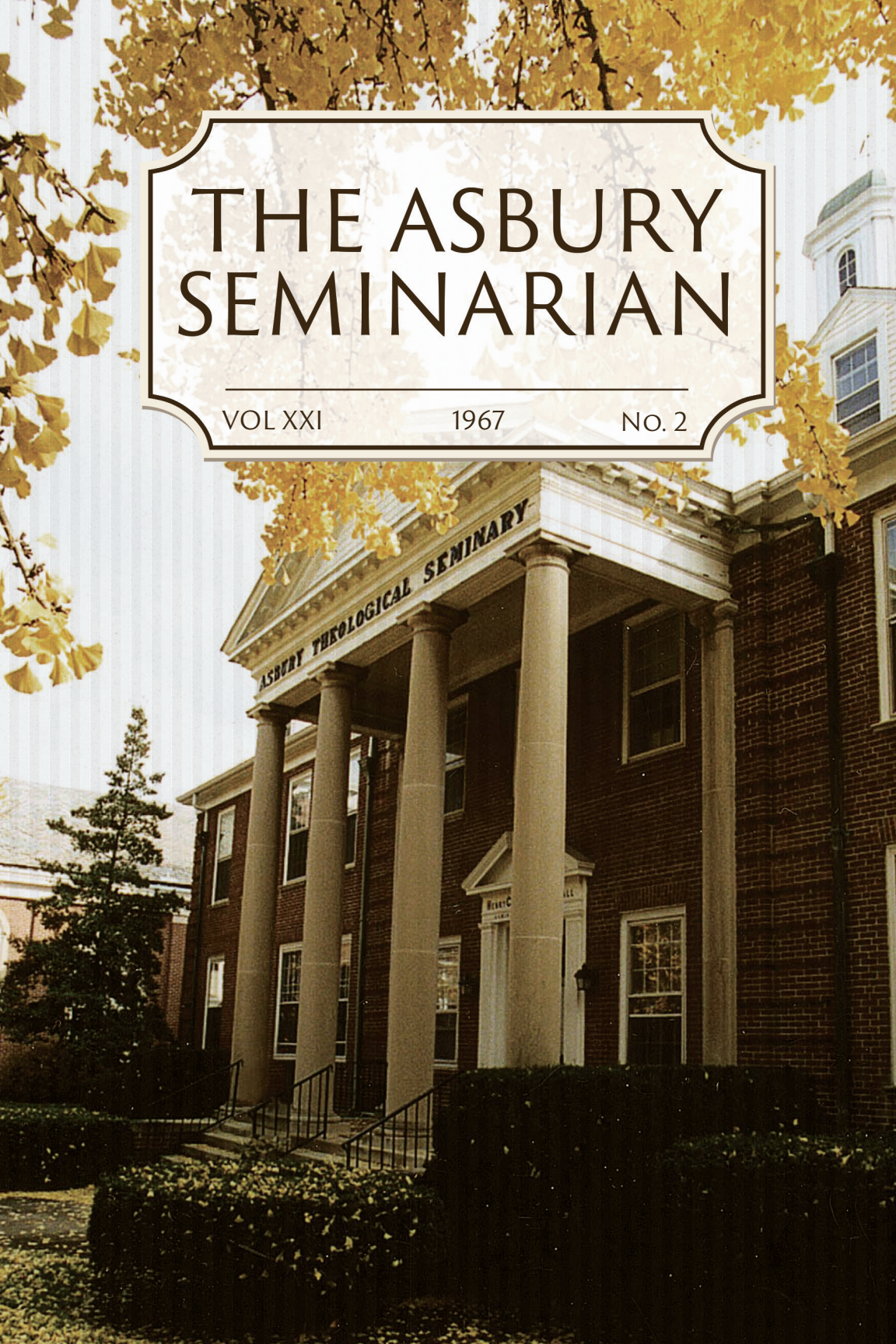

The Asbury Seminarian

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The Wesleyan Message In The Life And Thought Of Today

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The ASBURY SEMINARIAN

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EDITORIAL

Retrospect and Prospect

George A. Turner*

The Asbury Seminarian began this, its twenty-first year of publication, with a new cover and new schedule. With this year, 1967, we are introducing four annual numbers: issues for the winter, spring, summer, and fall quarters. The scheduled date for the release of these is January, April, July, and October. We hope you will like the pattern and color of the new cover. It is the result of considerable study on the part of the *Seminarian* Committee, and especially of our circulation manager, David Edwards, with an artist in California. The design, we trust, is self-explanatory and at the same time reflects the image by which Asbury Seminary seeks to be known—the Cross representing Christ, the dove representing the Holy Spirit, the background of the Fourth Gospel featuring the Word becoming flesh; the world is a reminder of our mission and of the motto of the seminary: "The Whole Bible for the Whole World."

We anticipate that librarians and users of the libraries will welcome the change to four issues per year as an aid in keeping track of the annual issues. Readers of the book reviews and the publishers whose books are reviewed will welcome the added frequency with which these reviews appear: four times a year rather than twice. Many publications of this kind have to be generously subsidized. The disparity between cost of production and the money received from paid subscriptions is such that the very existence of the periodical has at times been in jeopardy. Although the change to four issues per year results in greater cost, it is anticipated that increasing numbers of subscribers will offset this problem. In fact, already we're beginning to see this come to pass. Unchanged is the task to which Asbury Seminary has committed itself since its inception—that of expressing its perspective of "the Wesleyan message in the life and thought of today."

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* Professor of Biblical Literature at Asbury Theological Seminary, and Associate Editor of *The Asbury Seminarian.*

The subsequent issues of this calendar year will embrace the subjects of church history and theological education. Beginning with this spring number, the periodical will be limited to 48 pages. This again is dictated by economic necessity. Our purpose, however, is to make every word count, something which every publication should keep in mind at a time when books are multiplying. The Editorial Committee is pleased with the new format and we hope our readers will welcome it as well.

THE RELEVANCE OF THE BIBLE

This spring issue concerns itself with biblical studies. Each of the contributors comes from our own staff, with one of them, Robert Traina, new to us this year. Inclusion of his work will give readers of this journal an opportunity to become better acquainted with him.

Some far-reaching changes have occurred in the past quarter of a century with reference to biblical studies. Biblical scholars who considered themselves up to date, progressive, were earlier inclined to minimize the theological aspect of biblical literature. They were quite willing to agree with the typical historian who failed to see how history and faith could be synchronized. The historian normally distrusted the theologian and suspected him of subjective bias. He considered himself relatively free and objective in his handling of history. Since then influences which can be traced to the continent of Europe and Karl Barth in particular have compelled a recognition of the importance of theology in interpreting the Bible. Today few scholars feel apologetic for reading the Bible from a theological perspective. In other words, the whole science of biblical theology has been revived and given a new degree of respectability. Conversely, historians have come to realize that no historian is truly objective, nor is the student of history objective. Subjective factors play a major role in the writing of history and often in its interpretation as well.

In Bible studies there is an increasing willingness to recognize that the Bible writers were theologians, that even the historical portions of the Bible are actually sacred history, and that the materials were selected with a definite theological purpose in view. This is true in relatively factual portions such as the record of the kings of Israel and Judah and the Gospel according to Mark. There has come a fresh appreciation of the appropriateness of the ancient rabbis in referring to what we call the historical books of the Old Testament as the work of the "early prophets."

The question occasionally arises as to the extent to which these ancient scriptures are still relevant in an age which is so

characterized by science and by a preoccupation with the contemporary issues. It is our conviction that the Bible does not need our defense so much as it needs our presentation. Through the centuries of change this ancient oriental book produced by a group of writers at quite different times and locales continues to impress the world with its importance and relevancy. It is true that many barriers have to be overcome in making its message comprehensible and hence demanding. There are the barriers of time and space, but these barriers have been less formidable than in the past, thanks to our increasing knowledge of the world in which the Bible was written and an increased knowledge of the geography of the lands of the Bible. Due to the dissemination of knowledge facilitated by modern media of communication, the language barrier, always rather formidable, has never been less so than now. To an unprecedented degree readers of the Bible are the beneficiaries of dedicated scholars whose task is to place the language of the ancient scriptures into the most meaningful contemporary idiom. Never before have the scriptures been available to so many people in their own native tongues. Even the "radical theologians" find the scriptures indispensable. Even those who are least inclined to defend the veracity of the scriptures nevertheless find Jesus of Nazareth indispensable in their religious perspective.

The chief claim of the Bible to authority and relevance is the transformation it often makes in the lives and thinking of earnest readers. One of the witnesses to this power and appeal of the scriptures is the eagerness with which residents of South India spend their precious rupees for portions of the Gospels, as reported by World Gospel Mission representatives. Another witness is the effectiveness of the Wycliffe Bible Translators in reaching stone-age tribes with scriptures in their native dialect, as reported in a recent issue of *Look* magazine (January 24, 1967).

Dean Willard Sperry of Harvard used to relate that as preacher to the university over several decades he had observed that chapel speakers at Harvard who expounded the classic portions of the Bible received a much more appreciative hearing than the more sophisticated expositors who made an effort to "lasso Edington and Jeans" in an effort to make their message more interesting and impressive. The influence of the Bible is further demonstrated by the son of a Methodist clergyman who was decidedly averse to anything religious. As a student of literature at Harvard he cautiously enrolled in a literature course which featured the Gospel according to Mark, after being assured that there was "nothing particularly religious" about this course. However, as he was reading the Gospel in connection with the course in English, he became quite absorbed in the story and in the small hours of the morning was constrained to awaken

his roommate and share with him his excitement at the discovery of the vitality of this book. This reading was the means of a transformation of his own life and work. Thus to the sophisticated and the unsophisticated this ancient Semitic book still has the ring of authenticity, authority, and relevance.

Some Observations on Current Old Testament Studies

Dennis F. Kinlaw*

One advantage that biblical scholars enjoy today, not available to their predecessors, is a large knowledge of the ancient world of which Israel was part. The work of the archaeologists and technicians skilled in the interpretation of the data that comes to us from that world is bringing to us information at a rate that makes it exceedingly difficult even for the specialist to keep up. This is affecting in dramatic ways our knowledge of all of the pre-Christian era, but especially of the second millennium B.C. Such names as Alalakh, Boghazkoi, Kultepe, Mari, Nuzu, Tell El-Amarna, and Ugarit remind us of the incredible mass of information now accessible. This extra-biblical material gives us a means of examining the biblical texts in the light of the world of which they claim to be a part and to evaluate them accordingly.

The light produced by these finds has ignited hope in many scholars. For some it has brought a full anticipation that Hebrew religion can be seen to be one with its religious environment. For others it has sparked a hope of being able now to produce conclusive evidence of the uniqueness of biblical faith. Absolute conclusions can hardly be drawn in a field that is in such a state of flux. Some facts, however, are emerging with increasing clarity. A glance at a few of these should be profitable.

One of the results of the work of recent decades is a growing respect in most quarters for the reliability of the ancient biblical records. The Book of Genesis was as available to scholars of a generation ago as it is today. But its value as evidence about the world it purported to describe was limited. Critical scholars looked upon the stories of Genesis as either late inventions or retrojections of events and conditions from the period of the Monarchy. That view has now, for the most part, been abandoned.

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The texts unearthed have permitted careful study of such things as social customs, political and religious customs, legal procedures and concepts, the formation and character of personal names, and ethnic movements in the period of the patriarchs.[1] The result is that a scholar like W. F. Albright can now say that "there is scarcely a single biblical historian who has not been impressed by the rapid accumulation of data supporting the substantial historicity of patriarchal tradition."[2]

This research has made us increasingly aware of what a wealth of material is available to us in the Old Testament about the origins of Israel. One will search in vain in Egypt, Assyria, Babylonia, Greece, Phoenicia, or Rome for a comparably rich tradition of national origin.[3] Current willingness to come with some measure of respect to the biblical records, linked with a determination to compare them with relevant texts from the ancient world, encourages us to expect in the coming days more realistic and more fruitful results from critical scholarship.

Increasing knowledge of the literature of the ancient Near East now enables us to come to a clearer understanding of the relationship of the world of thought in Israel and among her neighbors. Instead of finding that Israel is ideologically continuous with her environment, contemporary scholarship is finding some significant differences. One of the most important of these is in the matter of mythology. While New Testament scholars are fighting the battle of demythologizing the New Testament, Old Testament scholars are seeing that there is hardly any point at which Israel diverges more completely from the peoples about her. One thing that any student of primitive societies knows is that man is by nature a myth-maker. Yet scholars are beginning to question the very ability of Israel to produce a myth.[4] Some have been fearful that this might indicate a lack of creative genius.[5] Others, including Artur Weiser, suggest that perhaps the problem is a theological one, that the ground in which myth arises is natural religion with its inability to transcend

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1. See articles like C. H. Gordon's "Biblical Customs and the Nuzu Tablets," in *The Biblical Archeologist,* III (1940), 1-12, or the discussion of the patriarchal period in John Bright's *A History of Israel.*
2. W. F. Albright, *The Biblical Period from Abraham to Ezra* (New York: Harper and Row, 1963), p. 1.
3. *Ibid.*
4. Otto Eissfeldt, *The Old Testament: An Introduction* (New York: Harper and Row, 1965), p. 35.
5. G. Henton Davies, "An Approach to the Problem of OT Myth," *Palestine Exploration Quarterly,* LXXXVIII (1956), 83-91.

the recurrent processes of nature, that the cradle of myth is polytheism with its tension between the gods and the other forces that determine their destiny, and that both of these were lacking in Old Testament religion.[6] Also typical of those using this approach is Otto Eissfeldt, who feels that traces of myths can be found in the Old Testament but that these were undoubtedly borrowed, that none originated in Israel. Weiser simply says that the very presuppositions for forming myths were "lacking in the soil of OT religion."[8]

Hand in hand with the non-mythological nature of Israel's religion is its historical character. It was once common to read that Herodotus was "the father of history." R. G. Collingwood in 1945 dismissed the Hebrew contribution with one page and said that "the quasi-historical elements in the Old Testament do not differ greatly from the corresponding elements in Mesopotamian and Egyptian literature."[9] A more realistic view was that of Robert Pfeiffer, who insisted that historical writing as the "recital of past events dominated by a great idea" was the creation of the ancient Hebrew, who gave us a classical example of historical writing (II Sam. 9-20 and I Kings 1-2) a half century before Herodotus.[10] Julius Wellhausen had caught some of the historical character of Israel's ultimate faith but had seen it as a development of the seventh century and later.[11] Gerhard von Rad, however, is now insisting that the earliest expression of Israel's faith was a historical recital (Deut. 26:5 ff).[12] This historical recital was the base that was ultimately, according to von Rad, expanded into the Hexateuch. Numerous Old Testament theologians are now insisting that this sense of history acquired a place of unique value in Israel's faith. Walther Eichrodt says:

> . . . it never occurred to them (neighbors in the ancient East) to identify the nerve of the historical process as the purposeful activity of God or to integrate the whole

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6. See Artur Weiser, *The Old Testament: Its Formation and Development* (New York: Association Press, 1961), pp. 57-59, and Yehezkel Kaufmann, *The Religion of Israel* (Chicago: University of Chicago Press, 1960), p. 22 ff.
7. Eissfeldt, *loc. cit.*
8. Weiser, *loc. cit.*
9. R. G. Collingwood, *The Idea of History* (Oxford: The Clarendon Press, 1946), p. 17.
10. Robert H. Pfeiffer, *Introduction to the Old Testament* (New York: Harper and Brothers, 1941), p. 357.
11. Julius Wellhausen, *Prolegomena to the History of Ancient Israel* (New York: Meridian Books, 1957), p. 92 ff.
12. Gerhard von Rad, *Genesis* (Philadelphia: The Westminster Press, 1961), p. 43.

> by subordinating it to a single great religious conception. Their view of the divine activity was too firmly imprisoned in the thought-forms of their Nature mythology. In Israel, on the other hand, the knowledge of the covenant God and his act of redemption aroused the capacity to understand and to present the historical process . . . as the effect of a divine will . . . .[13]

Thus, elements of cult and ritual that are firmly rooted in nature among Israel's neighbors are found in historicized form among the Hebrews.

A third element in the biblical literature that indicates how unique Israel was in its world is its attitude toward magic. Magic, "black" or "white," is practically a universal phenomenon. The texts known to us from Israel's neighbors like Egypt, Babylonia or the Hittite world reveal an enormous literature on the subject of magic. It was utilized at every turn in life. Its all-pervading presence is demonstrated most clearly in the fact that even the gods felt the need for magical knowledge to utilize or to escape that autonomous force of the metadivine that transcended even their world.[14] Yet what is such a normal part of the life of Israel's neighbors is anathema in the Old Testament. A ban is placed upon it (Ex. 22:17, Deut. 18:10) that appears to be without equal in the ancient world. It was this non-magical view that enabled Old Testament believers to break into a spirituality not found outside Israel. Sacrifice could thus be viewed as neither a necessary feeding of the gods nor a mystical and magical "participation in the maintenance of the cosmic order."[15]

Obviously, the most significant difference between Israel and her neighbors lay in her view of God, her monotheism. The knowledge that "the ground of all is a single Divine will, transcendent—above fate and magic, outside the continuum of creation—Who ordained the world order and revealed His will to men"[16] was more singular than most critical scholars had dreamed. Where else in the ancient world can one find a god without family connections, whether consort, son, or daughter, transcending human sexuality, utterly distinct from the world and subject to no external force? The fact that such a God's worship is aniconic simply underscores the uniqueness of Israel's faith.

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13. Walther Eichrodt, *Theology of the Old Testament* (Philadelphia: The Westminster Press, 1961), I, 41-42.
14. Kaufmann, *op. cit.*, p. 40 ff.
15. Moshe Greenberg, "Kaufmann on the Bible," *Judaism*, XIII (1964), 79.
16. *Ibid.*

It should be obvious that the foregoing discussion is of necessity given in briefest form. Any one of the factors cited could be profitably developed *in extenso* if time and space permitted. Nor is the list exhaustive. Numerous other items could be cited that would simply fill out the larger picture suggested by these. Even so, this limited treatment should make it evident that Israel's faith can not be explained as simply a variation on the religious patterns of the ancient world. Something new and different qualitatively was present. What was its origin and how did it occur?

Until a few decades ago it was common to explain Israel's faith in terms of historical evolution. The influence of Wellhausen and his contemporaries led to the use of the "growth metaphor" to account for Israel's faith, seeing it as the result of an evolutionary process that had moved from pagan polytheism to monotheism.[17] This direction of thought is being called in question now. The fact that basic resemblances between the religions of Israel's neighbors make them one, while essential differences make Israel's faith unique, forces men to seek more satisfactory answers. Yehezkel Kaufmann speaks of an "original intuition," the result not of intellectual speculation or of mystical meditation, but of insight.[18] G. E. Wright writes about a distinctive Israelite *mutation.* He raises the possibility of "*something* in early Israel which predisposed and predetermined the course of Biblical history."[19] He suggests with Eichrodt that scholars must take seriously the story of God's revelation and covenant at Mt. Sinai. The extent to which he feels that something unique happened in Israel is indicated in his willingness to speak of "a radical revolution" rather than an evolution, a revolution that can not be explained entirely by the empirical data.[20]

The appearance of works like that of Wright a decade and a half ago encouraged many to hope that a new orthodoxy would emerge in Old Testament studies. Such a hope was largely baseless even though there has been a return by many men to positions more consonant with that of the Old Testament text. However, it should be understood that this conservatism is not necessarily a religious expression. It may not represent a confidence in a God who has revealed himself in sacred Scripture, but rather a confidence in archaeology and historical research. Trust in the reliability of "traditions" that have been handed down by a religious community,

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17. G. E. Wright, *The Old Testament Against Its Environment* (London: SCM Press, 1950), p. 9 ff.
18. Kaufmann, *op. cit.*, p. 60.
19. Wright, *op. cit.*, pp. 14-15.
20. *Ibid.*, p. 15, n. 11.

whether orally or in written form, indicates nothing about one's commitment to a revealing God.

The scarcity of such faith may be demonstrated by the strange hesitancy of contemporary scholarship to deal with the question of the "why" of Israel's difference. Whence came this distinctive Israelite "mutation"? The fact of that difference has caught scholarly imagination and received helpful treatment. Yet can anyone suggest a more tantalizing or more exciting subject than the question of why this happened in Israel and not elsewhere? Helpful studies on the common Canaanite background that Israel shared with her neighbors have enabled the Israelite "mutation" to be seen the more dramatically. Usually, though, the transition is covered by such words as "adaptation," "adjustment," and "transformation."[21] Who can be satisfied by being told that in the transmission of the traditions there were adaptation, adjustment, transformation? Does that tell us anything that we did not already know?

Could this reluctance be due to the fact that contemporary Old Testament scholarship has no concept of revelation? This writer is unwilling to draw that conclusion. Nevertheless, suspicion has deepened that the concept of revelation behind many such treatments is one that has little or nothing in common with the historic position of the Church on such matters. There seems to be in contemporary study the implication, if not the affirmation, that the Spirit of God worked *immanently*, evolutionistically through the religious community, adjusting, adapting, transforming primitive pagan faith from within into distinctively Israelite faith. The emphasis is not upon a transcendent Word that comes from without, as the Old Testament indicates. Nor is the emphasis upon a radical break like that pictured in the Pentateuch in which during the life span of one man, Moses, the normative pattern for much of Israel's faith was *given*. (Thus Noth and his school would not be disturbed if it could be demonstrated that Moses never lived.[22]) Could it be that one reason for the silence here is that much of Old Testament scholarship has really not rejected Wellhausen's evolutionism at all but has simply reset the time table?

Such questions are not merely academic. Did the Word of God come by prophetic pronouncement to a reluctant and often rebellious

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21. Hans-Joachim Kraus, *Worship in Israel* (Richmond: John Knox Press, 1962), pp. 169, 170, 174, 186, *et al.*
22. See the treatment by John Bright of the Alt-Noth School in Bright's *Early Israel in Recent History Writing* (London: SCM Press, 1956), p. 79 ff.

people, or did a spiritually intuiting community discern the mind of the Spirit and give the Word to the world? There can be little question as to which answer is maintained in the Old Testament. It is possible that there is a word to be found here relevant to the developing dialogue with Rome. At least this writer would be very happy if some scholars would take their courage in their hands and explore this question.

Four Preaching Aims of Amos

Ralph L. Lewis*

Amos, the Old Testament prophet, aims to hit when he preaches. Four of his preaching aims seem to be: attention, authority, audience appeals, and action. He clamors for instant and constant attention. He builds for accepted authority. He bombards basic audience emotions with his strong appeals. Mere mental assent or personal agreement is never his goal—he demands action.

A. *Attention.* Amos is the prophet of the lion's roar. He begins by bellowing:

> The Lord roars from Zion
> and utters his voice from Jerusalem.

His outdoor preaching demands constant struggle for attention. Like Jesus, he seems concerned lest his hearers wander away. Amos earnestly contends for their primary attention. Taking little for granted, he is casual about nothing. He risks sledge hammer blows to crack thin-shelled nuts, never assuming his hearers are thin-skinned souls super-sensitive to his sermons.

Amos seeks attention. He does not demand as an autocrat—he aims, he adjusts, he appeals, he wins attention. The laws of attention—intensity, movement, and change—are his sermon guidelines. His preaching is earnestly intense; it moves with variety and progress; its one constant element is change.

Whether he preaches one sermon or ten in the Book of Amos, there is a constant bid for attention. In this quest his preaching is (1) visual, (2) vital, (3) vivid, and (4) varied.

1. Visual. Amos paints a series of vignettes. See the colorful pictures of Hebrew life in 760 B.C.: The Queen's Tea for the upper 400, where, as a vagrant sheep-herder, he cries out against "You fat cows of Bashan" (4:1-3); the cheating merchant (8:4-7);

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the corrupt court at the city gate (5:7, 10-13); shameful, sham religious festivities at Gilgal, with God holding his nose and stopping his ears (5:21-24; 4:4, 5); Bethel's encounter of priest and prophet when Amaziah, the king's chaplain, calls Amos a stray bread-and-butter preacher, but Amos sees God standing by the altar of Bethel, and the temple crashing down upon the crowd worshiping there—Bethel is doomed—Israel shall fall (7:10-17); people fleeing from destruction (9:1-5); Israel's restoring, rebuilding, replanting in their own peaceful land (9:11-15)—these are the words Amos *saw* (1:1).

2. Vital. Vital interests arouse attention. Amos relates everything to persons. In our day he would not be afraid of the word "relevant." Vital issues are his only concern. Life as lived—this is his only interest. Behavior is even more important than belief, he says. Right actions and right attitudes are inseparable. Life and death hinge on righteousness. Justice has no substitute. "Prepare to meet thy God." This is major. This is vital. He has a passion to relate religion to right living. He makes his message vital, personal, relevant, individual, and contemporary.

3. Vivid. From the opening roar to the concluding scene of peaceful abundance, Amos utilizes vividness and vigor to energize his ideas with concrete, specific, graphic words and phrases. His vivid sentence structure includes balance (1:2, *et al.*), antithesis (5:11b, 23, 24), repetition (1:3-2:4; 4:6-11), and progressive statement (1:2, 11, 12; 6:3-6; 7:17). Amos employs direct discourse 76 times, analogy over 40 times, many vivid illustrations, 22 historical allusions, 496 personal pronouns, 580 verbs (11 verbs in the first verse of chapter 9 and an average of 6 verbs for each verse of the final chapter). He also uses suspense, climax, and movement for arousing attention and maintaining audience interest. There is intensity of the speaker, of the language, and of the style as he translates the divine word into a shepherd's vernacular. He employs vivid conflict when he dramatizes the classic clash between prophet and priest (7:10-17). Like other preachers in the Bible he is never linguistically remote. He is concrete—never abstract.

4. Varied. Variety has been called "the foremost factor in holding interest." Amos achieves variety through his imagery, vocabulary, sentence structure, rhythm, illustrations, and his individuality. The graphic language of imagery Amos uses can be classified as visual (21 times), auditory (17 times), gustatory (17 times), olfactory (3 times), tactual (21 times), kinesthetic or muscle strain (59 times), and organic or internal (25 times). His varied stylistic devices include 19 similes, 85 metaphors, and 31 rhetorical questions, in addition to puns, personification, irony, sarcasm, hyperbole, euphemism, and synecdoche. By diversity in words he aims at holding attention. For example, as recorded in the King

James Version, he uses 52 different terms to speak of injustice, 42 for judgment, 25 for redemption, and 64 for suffering. Sentence variety ranges from a five-word complex, "And I said, a plumbline" (7:8), to 102 words in one sentence comprising three verses of the second chapter (2:6-8). Rhythm varies too, even in English translation. For example, note three accents in first and third lines, two accents in second and fourth lines:

> Fállen no móre to ríse,
> is the vírgin Ísrael:
> Forsáken she líes on her lánd,
> with nóne to raíse her (5:2).

His varied illustrations are gleaned from history, other nations, nature, pasture, farm, and city. Individuality stamps the words of a prophet. Varied personalities give varied expression to varied concepts. The mold is broken after a prophet speaks. Amos is Amos. He differs from all others. He stands alone with his individual differences. In all these ways this preaching prophet aims for attention.

B. *Authority*. In his aim to establish authority Amos does not assume as adequate an ascribed or delegated authority based upon his position or profession. He builds until he has achieved authority based upon intellectual and emotional proofs acceptable to his audience. He recites the refrain 54 times, "thus saith the Lord," or, "the Lord said" (as Billy Graham does in our day), and Amos also combines his personal authority and his authority as a prophet with the inductive logic of experience, history, common sense, and the much-lauded scientific method. He does not depend, as so many preachers have, upon deductive reasoning from a major premise *not* accepted by his hearers. He combines the authority of historical experience, authority figures, and divine decree with his own personal proofs (intelligence, character, goodwill); he builds on basic human desires; he reasons by causal relationship from cause to effect, from effect to cause, from effect to effect, from past to present to future.

Amos does not hang all his proof on an assertion of authority. He diversifies, he undergirds, he builds logically and solidly. His preaching has the accepted and effective ring of reality, as if the Hoover Commission of *his* land and time had said, "the most fundamental change in the intellectual life of the [nation] is the apparent shift from biblical authority and religious sanctions to scientific and factual authority and sanctions."

C. *Audience Appeals*. Amos is a vehement preacher aiming at audience appeals or basic human needs. With fear-threats and faith-promises he bombards the wayward people. Building upon sound logic of causal relationship and upon basic human emotions, he appeals to their fears and to their faith. He threatens loss; he prom-

ises benefits. He employs powerful motives to incite men to action. His subject matter is emotional; his language is emotional; his appeals to action are largely emotional. By ten to one his fear-threats (91%) outnumber his faith-promises (9%), so Amos stands as one of the more negative prophets in his manner of expression. His appeals based upon audience emotions are these:

Fear-Threats		*Faith-Promises*	
Loss of Security	54	Success	5
Guilt	46	Satisfaction	4
Suffering	25	Integrity	4
Failure	7		
Indignation	1		
Total Verses	133	Total Verses	13

Amos aims his appeals at deep-seated audience needs and desires. He accents his own ethical appeal as a speaker with intelligence, character, and goodwill; he declares and demonstrates the logical soundness of his reasoning, but his chief appeal is emotional–to the fears and to the faith of his hearers. Despite his strong negative appeals to fear, Amos is basically positive since (1) he begins on common ground in his classic "Yes-response" approach (chapters 1, 2) like a good salesman getting his hearers to nod their heads at their neighbors' inequities and iniquities, and (2) he concludes with a vital bright hope–"home at last."

D. *Action.* Amos aims at action–right action. "Doom or discipline," Amos roars. "Do something about your injustices. Cause and effect are inseparably united–injustices bring doom. Be disciplined or be doomed!"

> Seek good, and not evil, that you may live;
> and so the Lord, the God of hosts, will be with you,
> as you have said.
> Hate evil, and love good,
> and establish justice in the gate (5:14, 15).
> But let justice roll down like waters
> and righteousness like an ever-flowing stream (5:24).

A specific plan of action, a detailed way of escape, a clearly defined, concrete course of behavior–these seem outside the prophet's province. Justice in action–this is his plea. Be just. Live right. He aims at reformed action–both individual and corporate. "I gave, I withheld, I sent, I sent none, I smote, I laid waste, I slew, I carried away, I overthrew. . . . Yet you did not return unto me," says the Lord in a five-fold refrain. "Therefore prepare to meet thy God!" (4:12). Act! Act right! Act right now! Positively his action-words are "seek and live" (5:4, 6, 8, 14), making Amos a leading advocate of repentance.

Conclusions. Today, amid a continuous barrage of words, men need to hear preaching that aims at their attention by being visual, vital, vivid, and varied. Declining respect for authority necessitates more than deductive preaching. Our day demands an authority not merely assumed or ascribed, but achieved by the preacher and accepted by the hearers. Preaching must be undergirded by strong personal *ethos* of the preacher and by the inductive proof of experience, common sense, and scientific method. Sermon appeals must build upon basic audience needs rather than upon tradition, decree, analogy, or the preacher's whims. Emotional appeals based upon sound reasoning can be tailored to convince even a highly cultured congregation. Preaching can transcend all lesser speech purposes. Besides informing, stimulating, motivating, entertaining, and persuading, preaching can move men to action. These are the preaching aims of Amos—attention, authority, appeals, and action. Today the voice from the pew says to the preacher, "You aim, too, please" (don't aim to miss).

Significant Developments in New Testament Studies During the Past Decade

Wilber T. Dayton*

A NEW CRISIS

The past decade has witnessed another major crisis in contemporary European theology. Belatedly, the reaction is reaching our shores. Bultmann is no longer supreme on the Continent.[1] Central to the revolt is the matter of the view and use of the New Testament Scriptures. This does not mean that all theologians have returned to orthodoxy. Some have actually gone beyond Bultmann in their reductionism of the gospel message. But in the current confusion and debate, there exist other options besides Bultmann's anti-miraculous philosophy of science or even the modified approaches of the post-Bultmannians. Bultmann had a noble desire to make the New Testament understandable and relevant to modern man. But his firm stand against historical revelation, the supernatural, the redemptive, and even the real objectivity of God as an object of rational knowledge led him to a position where he could take little of the New Testament at face value. The quest for a real Jesus of history was both futile and useless. Most of the words and deeds attributed to Jesus he rejected as abhorrent to naturalism. But now the fences are down again. Since there is no longer a "king" of thought, there is at least a ray of hope for the future in the freer discussion that is now possible.

A NEW HISTORICAL INTEREST

Almost instinctively the student of Christianity returns to historical interests. After all, Christianity's confidence has, in large

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1. Carl F. H. Henry, *Jesus of Nazareth: Saviour and Lord* (Grand Rapids: Eerdmans, 1966), pp. 3-9.

measure, been in the fact that, above all others, it is an historical religion. Bultmann's negativism has led to a new quest for the historical Jesus and has taken several different forms. Many studies proceed on presuppositions and methods that guarantee a repetition of the old failures. Those who prejudge the records and rule out the validity of the supernatural are not likely to find a clear picture of the historical Jesus in gospels written to present him as the divinely incarnate Son of God.

There is, however, a new and fortunate context to which the present searcher in quest of the historical Jesus has access. The analysis of the Dead Sea Scrolls and the accelerated pace of archaeological study in Palestine in the past decade have done much to fill the gaps in our historical knowledge of the backgrounds of Jesus' life and ministry. Likewise the Nag Hammadi manuscripts in Egypt extend our knowledge of the history of thought in the early Christian centuries. Many things in the gospels that had formerly been assumed to be Hellenistic and even Gnostic in origin are now seen to be Jewish in context. Gradually the gap closes between the records of the New Testament and our knowledge of the world in which Jesus lived. There is less and less need for fantasy to bridge the alleged "gap" between what Jesus was and did and what the Early Church reported about him. It is hoped that more and more people will find less and less difficulty believing the records of the Jesus who really came as Lord and Saviour. Certain American scholars have observed the remarkable disdain of Jewish scholars in Jerusalem for a compromised position concerning Jesus, and have suggested that the Jerusalem scholars are sometimes more open to the witness of the apostles than are some visiting "Christian" scholars.

THE KERYGMA

The word *kerygma* was not coined in our decade, but it has certainly become established in popular vocabulary in these days. Indeed, it has served a useful purpose. Since neither the old classic liberalism nor Barth and Brunner and Bultmann appealed to a fully reliable written Word of God, there had to be some rallying point for faith if the church were to have either message or relevance in our day. The word *kerygma* has been used to refer to the central message of the New Testament. As compared with the total skepticism toward which much criticism was leading, even a bare minimum of *kerygma*, or gospel, was a gain—however untenable such a shrunken faith might be.

But our decade has also gone beyond this holding operation. Claude H. Thompson took the word that was borrowed from the New

Testament and wrote a *Theology of the Kerygma*,[2] giving back to it the warmth and content of a vital exposition of the New Testament itself. This illustrates again the fact that the use of such words is determined not so much by etymology and history as by the degree of confidence one has in documents and by what he knows of the living Christ. There can be an adequate scriptural use of words.

THE SYNOPTIC PROBLEM

An earlier issue of *The Asbury Seminarian*[3] contains a report on the crack appearing in the documentary hypothesis that makes Mark the first gospel and considers Mark and Q the main sources of the other gospels. At the same time that "consensus-conscious" conservatives keep swinging to the documentary view, the crack in the wall keeps widening. One wonders when the wall will topple. In the 1966 meeting of the Society of Biblical Literature, a top scholar publicly ridiculed the Q hypothesis and was not challenged. Scholars on both sides of the Atlantic also continue to express doubt concerning Mark's priority. Will the new freedom of discussion reverse the massive literature of a century? If so, how soon? At least a powerful statement is now in print from the pen of William L. Farmer.[4]

STATISTICAL ANALYSIS

There is nothing new about statistical studies in either biblical introduction or in the production of helps to Bible study. But now the computer is coming to the aid of scholars. Great claims are being made for it, particularly by A. Q. Morton of the University of Glasgow. Teams of scholars with computers, he visualizes, will introduce a new era in New Testament studies.[5] The computer is indeed valuable in the compilation of certain data, as for concordances; used judiciously, it could be helpful in other ways. But it is only a machine. It gives back what is put into it. Mr. Morton must remember that the same method which denied the genuineness of certain of Paul's epistles also denied the genuineness of certain of Morton's own writings. Statistics can be abused.

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2. Claude H. Thompson, *Theology of the Kerygma* (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1962).
3. Wilber T. Dayton, "A New Look At The Marcan Hypothesis," *The Asbury Seminarian*, XVII, 2, 53-64.
4. William L. Farmer, *The Synoptic Problem* (New York: Macmillan, 1964).
5. A. Q. Morton, "Statistical Analysis and New Testament Problems," SPCK Theological Collection 4, *The Authorship and Integrity of the New Testament* (London: SPCK, 1965), pp. 44-60.

FORM ANALYSIS

The use of form criticism, proceeding on the anti-supernatural presuppositions of Bultmann, makes it possible to reconstruct the teachings of the New Testament into definite patterns quite contrary to the apostolic witness. R. H. Fuller's work, *The Foundation of New Testament Christology,*[6] is a prime example of the neat and scholarly package that can be made with such a reductionist method. Such work could certainly appear authentic to one who was ignorant of or tolerant of the method as used. Unfortunately, this thoroughly humanized Jesus is in shocking contrast to the Christ of the New Testament. This fact should show how deeply un-Christian this use of form criticism can be.

On the other hand, the analysis of forms, rightly used, can yield the opposite results. Vernon Neufeld studied the references to Jesus in the New Testament and discovered early evidence of remarkable confessions of faith.[7] Form of expression was the clue to the identification of early patterns. Again, it is the negative presuppositions and not the basic method that can be destructive to faith.

A QUESTION IN FOCUS

The past decade has helped to crystallize a conviction as to where the crux of the modern theological issue is. It is the great epistemological question–the authority of the Scriptures. If inspiration and canonicity no longer mean that God has spoken and that his Word is utterly reliable, no bright springtime of theological promise will ever turn to summer. Without a norm or criterion in doctrinal problems, the theologian is doomed to futility and irrelevance.

As compared with Bultmann, Heilsgeschichte is encouraging with his emphasis that revelation and salvation are objective historical facts. It is good also to hear Pannenberg insist that the truth of revelation is universally valid, and to hear Cullman say that meaning as well as the event belongs to the reality of revelation. But why not go further and accept the evangelical option of Scripture as an authoritative canon of divine truth? As Carl F. H. Henry says, "This black season swept by tempestuous crosswinds will

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6. Reginald H. Fuller, *The Foundation of New Testament Christology* (New York: Charles Scribner's Sons, 1965).
7. Vernon H. Neufeld, *The Earliest Christian Confession* (Grand Rapids: Eerdmans, 1963).

emerge into a fruitful theological harvest only if the supernatural resources of the Christian religion are fully recovered."[8]

ACTION BY EVANGELICALS

The past decade has seen many encouraging signs of evangelical thrust. The eighteenth annual meeting (1966) of the Evangelical Theological Society reported 768 members. The Wesleyan Theological Society, organized in 1965 with a similar statement of faith in the Scriptures, is growing rapidly. Many papers have probed matters of New Testament criticism and exposition, and a surprising amount of literature has been produced in the decade, with a remarkable percentage of it dealing directly with the issues of authority, inspiration and canonicity. Breadth, depth, and originality are demonstrated to a gratifying degree.

The decade opened with at least four books in 1957 that bear on the question of authority. R. Laird Harris built his *Inspiration and Canonicity of the Bible*[9] around the concepts of prophecy and apostolicity as the source of authority. The Evangelical Theological Society published a symposium analyzing the position of church leaders through the centuries, entitled *Inspiration and Interpretation,*[10] edited by John W. Walvoord and authored by conservative scholars. Edward J. Young produced *Thy Word Is Truth,* expounding the Bible's own doctrine of inspiration.[11] The first volume of a series on Contemporary Theological Thought appeared with Carl F. H. Henry as editor. All five volumes now existing in the series give space to biblical matters, but two volumes are devoted more exclusively to them. *Revelation And The Bible,*[12] second in the series, is a treasure indeed. The latest, *Jesus of Nazareth: Saviour and Lord,* is most timely in its report on the current situation in theological and biblical matters.[13] In 1958, James I. Packer made a pungent and forthright statement of the case for an inspired and

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8. Henry, *op. cit.*, p. 22.
9. R. Laird Harris, *Inspiration and Canonicity of the Bible* (Grand Rapids: Zondervan, 1957).
10. John W. Walvoord, ed., *Inspiration and Interpretation* (Grand Rapids: Eerdmans, 1957).
11. Edward J. Young, *Thy Word Is Truth* (Grand Rapids: Eerdmans, 1957).
12. Carl F. H. Henry, ed., *Revelation And The Bible* (Grand Rapids: Baker Book House, 1958).
13. The other volumes in the series are: *Contemporary Evangelical Thought* (New York: Harper and Brothers, 1957), *Basic Christian Doctrines* (New York: Holt, Rinehart and Winston, 1962), and *Christian Faith and Modern Theology* (New York: Channel Press, 1964).

authoritative Word of God in his book, *Fundamentalism and the Word of God.*[14] Bernard Ramm produced *The Pattern of Religious Authority*[15] (1959) and *The Witness of the Spirit*[16] (1960). Klaas Runia and Gordon Clark reflected their own insights as well as the criticism of Barth in *Karl Barth's Doctrine of Holy Scripture*[17] and *Karl Barth's Theological Method.*[18] An excellent monograph by H. N. Ridderbos, *The Authority of the New Testament Scriptures,*[19] was translated from the Dutch. It grounded canonicity in redemption history itself rather than in church history and demonstrated the Bible's view of its own authority. Bruce Shelley wrote a helpful book on the standards of truth in the Early Church under the title *By What Authority?*[20] These, along with volumes not mentioned, have also been supported by a wealth of evangelical journalism in both denominational and general periodicals. This decade has, indeed, coincided almost exactly with the existence of *Christianity Today*, the leading evangelical journal. Though one would not claim that all questions have been settled, the debate has been opened effectively, and valuable material and guidelines have been furnished for a frontal attack on problems.

In addition to these critical studies, the decade has also seen considerable progress on several evangelical commentary series, books relating to New Testament history and at least two large and excellent conservative introductions to the New Testament by Everett F. Harrison and Donald Guthrie.

EVANGELICAL OPPORTUNITY

Two factors spell a unique opportunity for evangelicals in the days ahead. The first is the inadequacy of humanistic and anti-supernaturalistic approaches, which should continue to become more obvious. Second, and more positively, it has already been demonstrated that there are evangelical scholars who have a message for

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14. James I. Packer, *Fundamentalism and the Word of God* (London: Inter-Varsity Fellowship, 1958).
15. Bernard Ramm, *The Pattern of Religious Authority* (Grand Rapids: Eerdmans, 1959).
16. Bernard Ramm, *The Witness of the Spirit* (Grand Rapids: Eerdmans, 1960).
17. Klaas Runia and Gordon Clark, *Karl Barth's Doctrine of Holy Scripture* (Grand Rapids: Eerdmans, 1962).
18. Klaas Runia and Gordon Clark, *Karl Barth's Theological Method* (Philadelphia: Presbyterian and Reformed Publishers, 1963).
19. H. N. Ridderbos, *The Authority of the New Testament Scriptures* (Philadelphia: Presbyterian and Reformed Publishers, 1964).
20. Bruce Shelley, *By What Authority?* (Grand Rapids: Eerdmans, 1965).

days like these. Cannot they seize the initiative and, under God, turn the tide back to a full recovery of the supernatural resources of the Christian religion for our age and for our posterity?

The "New Hermeneutic"

Robert A. Traina*

It is difficult if not impossible to do justice to a summary and critique of the "new hermeneutic" within the confines of the brief article that follows, but perhaps it is possible to present certain ideas which may be helpful in a firsthand analysis of the documents themselves.

The expression "new hermeneutic" is used in the volume edited by John Cobb and James Robinson to describe the methodology of Gerhard Ebeling and Ernst Fuchs.[1] This methodology is post-Bultmannian, and thus avails itself of Bultmann's focus on the *hermeneutic* question while it simultaneously attempts to develop that focus in *new* directions.

Though there are certain differences between Ebeling and Fuchs, their views do appear to be in substantial agreement.[2] Thus for the sake of expediency, and because Ebeling seems to have gained prominence as the spokesman for the "new hermeneutic," the following remarks will center on his position, asking throughout the twofold question, "Is his methodology essentially 'new,' and does it represent a viable 'hermeneutic' as regards biblical-historical documents?"

The focal concept of Ebeling's hermeneutic is evident in the title of his programmatic essay, "Word of God and Hermeneutic."[3] In this essay Ebeling states that "theological hermeneutic is the theory or doctrine of the word of God"[4] and consequently accords

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1. James M. Robinson and John B. Cobb, Jr., eds., *The New Hermeneutic*; Vol. II: *New Frontiers in Theology* (New York: Harper & Row, 1965).
2. Ebeling himself suggests his agreement with Fuchs. See *ibid.*, p. 78, footnote 1.
3. *Ibid.*, pp. 78-110.
4. *Ibid.*, p. 99.

with the "word-event" (*Wortgeschehen*). To Ebeling's mind, "the question that is now constitutive for hermeneutic . . . is the question where we are encountered by *the* word-event which becomes the source of the understanding of word events . . . ."[5] Therefore, he takes as his decisive starting-point that understanding of the biblical word as the witness to faith which comes to expression in the word-event of the sermon and of the person brought to confession of faith by the sermon.[6] When Ebeling applies these principles to New Testament Christology, he tends to identify Jesus with his Word, and to focus on the message of Jesus as *the* witness to faith.[7]

This relation of hermeneutic to word-event does in fact represent a "new" emphasis by comparison with Bultmann, whose pessimism regarding the quest of the historical Jesus made him reluctant to stress Jesus' message, though he did expound that message in his book *Jesus and the Word*. Ebeling breaks with Bultmann's focus on Jesus as speaker-event (*Sprechereignis*) whose actual words are fundamentally uncertain, for Ebeling's confidence in the new quest of the historical Jesus enables him to consider the word-event as having ultimate hermeneutic significance. Accordingly, Ebeling is bold to affirm what Bultmann would not affirm, namely, that "if the quest of the historical Jesus were in fact to prove that faith in Jesus has no basis in Jesus himself, then that would be the end of Christology."[8]

In spite of this new emphasis, the question is whether Ebeling still retains the Bultmannian tendency to divide what are indivisible aspects of history. For example, just as Bultmann stressed the person of Jesus to the virtual exclusion of his activities and message

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5. *Ibid.*, p. 98. Fuchs uses "speech-event" (*Sprachereignis*) to express a similar concern. Thus both men focus on the linguisticality of biblical documents and of man and thereby reveal Heidegger's influence on their thought. See James M. Robinson and John B. Cobb, Jr., *The Later Heidegger and Theology*; Vol. I: *New Frontiers in Theology* (New York: Harper & Row, 1963).
6. See Gerhard Ebeling, *Word and Faith*, tr. by James W. Leitch (Philadelphia: Fortress Press, 1963), pp. 427-429, where the principles of biblical hermeneutic are listed.
7. Cf. *ibid.*, p. 201 ff.,which contain a discussion of "Jesus and Faith."
8. *Ibid.*, p. 205. Elsewhere Ebeling states categorically that "the relation to Jesus is constitutive for Christology," and that "Jesus is the criterion for Christology" (*ibid.*, pp. 288-289). His entire essay on "The Question of the Historical Jesus and the Problem of Christology" is significant in this connection. See also *ibid.*, p. 205, footnote 1, and the views outlined by James Robinson in *A New Quest of the Historical Jesus* (London: SCM Press, Ltd., 1959).

and of the other events of his life, so Ebeling seems to divorce the word of Jesus from his person and conduct and from the other occurrences of his life.

If such is the case, it is not due to Ebeling's lack of awareness of the multiplex nature of history. Nevertheless, the upshot may be a fragmentary approach to biblical documents and to their Christ, and indeed to the history of the reader of the documents, which may make difficult a well-rounded and a sound hermeneutic. Thus in his hermeneutic of Jesus, he may not give sufficient consideration to the fact that though the emphasis on Jesus' words is valid and indispensable, Jesus is more than what he says. His role transcends that of the witness to faith who is able to bring men to a confession of faith. In short, Jesus as Word-event is more than language-event, and to understand him primarily if not merely as language-event is to misunderstand him.[9] The same is true of the entire biblical-historical kerygma and of the individual who confronts it, because both involve doings which include but transcend language.

The question whether Ebeling breaks fully with Bultmann's tendency to fragmentize history may be raised more specifically in connection with his interpretation of the Cross and of the Resurrection.

The Cross is viewed by Ebeling as a symbol of faith and as a witness to faith. It represents trust in the unseen God and in the life devoted to the will of God in spite of death. It means faith in God's future even when that future seems to be contradicted by the realities of the present.[10]

These meanings are certainly inherent in the word of the Cross, but do they represent a total understanding of the event, and do they capture that essential distinctiveness which marks it off from the message and martyrdom of the prophets and apostles? It might be answered that the Cross's witness to faith is final and therefore unique. But what makes it final? Is it not an understanding of the crucifixion-complex as a whole, including who died, and why and how he died? If it was Immanuel, the enfleshed Word, who was

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9. See John 1:1-18 in relation to John 20:30-31; see also Matthew 11: 1-6. Ebeling tries to guard against the danger of a fragmentary approach to the Jesus of history (cf., e.g. *Word and Faith*, p. 29), but one wonders whether he succeeds.
10. Gerhard Ebeling, *The Nature of Faith*, tr. by R. G. Smith (London: Collings, 1961), p. 52 ff. A valuable analysis of Ebeling's view in this and other matters is found in Robert T. Osborn's article, "A New Hermeneutic?" *Interpretation*, XX, 4 (Oct., 1966), 400-411.

crucified at Golgotha, does not the Cross-event mean much more than a witness to faith in God in the midst of the contradiction of death?

The same fragmentary approach may be reflected in Ebeling's view of the Resurrection. Says Ebeling, ". . . the 'Easter faith' is really a case of nothing else but faith in Jesus. The faith of the days after Easter knows itself to be nothing else but the right understanding of Jesus . . . to believe in Jesus and to believe in him as the Risen Lord are one and the same thing."[11]

But, we may ask, was there not historically a belief in Jesus before the Resurrection-event which was different from the faith which occurred after the event? Did not the Resurrection-event make a difference for the history of Jesus, reflected in the events of ascension, session, and intercession, which are part of the post-Easter kerygma but are not included in the word about the pre-Easter Jesus? Is it not possible that the Resurrection-event could have happened apart from the response of faith? Such questions as these may help to point up a tendency in Ebeling to cut asunder what belongs together in history, namely, word-event and non-word-event. This tendency is characteristic of Bultmann's existentialist interpretation of the New Testament kerygma.[12]

Thus, though there are certain salutary departures from the Bultmannian view in the "new hermeneutic," as well as the continuation of certain valid emphases, such as the importance of the present-historical dimension and the necessity of a general hermeneutic, there are grounds for concluding that the retention of problematic elements in Bultmann may diminish the hermeneutic value of the so-called "new hermeneutic."

Two underlying factors may account for this situation. The first is Ebeling's seeming acceptance of a critical-historical approach based on the principles of scientific positivism.[13] The second factor is the absence of a clear differentiation between present-historical meanings (*applicatio*) and past-historical meanings (*explicatio*). The result of such a merger of exposition and exegesis, and of making the unquestionably important movement from text to

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11. Ebeling, *Word and Faith*, p. 302.
12. Cf. Bultmann's discussion of the Cross and of Easter in Hans W. Bartsch, ed., *Kerygma and Myth, A Theological Debate*, tr. by R. H. Fuller (New York: Harper & Bros., 1961).
13. Compare Ebeling, *Word and Faith*, p. 43 ff. and pp. 204-205, with Bultmann, "Is Exegesis Without Presuppositions Possible?" in *Existence and Faith*, tr. by S. M. Ogden (New York: Meridian Books, Inc., 1960), pp. 291-292.

sermon the decisive starting-point of hermeneutic, may be the weakening of the grammatico-historical approach, which is so indispensable for sound interpretation. The validity of hermeneutic may depend on maintaining a proper sequence, which necessitates beginning with past-historical meanings and moving to present-historical meanings, and on a proper balance between text and sermon. Both of these are lacking in Bultmann, and this lack does not seem to be corrected by the "new hermeneutic."[14]

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14. For a further interpretation of the "new hermeneutic" see Robert W. Funk, *Language, Hermeneutic, and Word of God* (New York: Harper & Row, 1966), especially pp. 47-71.

SPECIAL REPORT

The Excavation of et-Tell (Ai) in 1966

G. Herbert Livingston*

For the first time in her history, Asbury Theological Seminary became involved in an excavation in Palestine during the summer months of June and July, 1966. The expedition to et-Tell was led by Dr. Joseph Callaway, Professor of Archaeology at Southern Baptist Theological Seminary, Louisville, Kentucky. Previously, he had spent seven seasons excavating in Palestine, the last of which had been at et-Tell in 1964.

Besides Southern Baptist Theological Seminary and Asbury Theological Seminary, the excavation of et-Tell was sponsored by the Perkins School of Theology and the American School of Oriental Research. Participating institutions were the Nical Museum of Southern Seminary, the Lutheran Theological Seminary, the Harvard Semitic Museum, Furman University, Berkeley Divinity School, and Middle East College, Beirut, Lebanon. A total of twenty-four members from these institutions comprised the staff, including myself and Loal Ames, a student at Asbury Theological Seminary.

BIBLICAL REFERENCES

For some time the rocky ruins of et-Tell had been of interest to Palestinian archaeologists because they seemed to fit the geographical details in the Old Testament references to Ai. The first appearance of this place name is in Genesis 12:8a which reads,

> . . . and he [Abraham] removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west and Hai on the east. . . (see also Gen. 13:3).

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Mention of Ai occurs next in the well-known story of Joshua's efforts to move up the mountainside west of Jericho to capture the central highlands of Palestine. This story is recorded in Joshua, chapters 7 and 8. Defeated the first time, due to Achan's sin, Joshua punished Achan, made a second try to capture Ai, and succeeded. The geographical notations in this story have led some scholars of the Old Testament to believe that the Ai of Joshua's time should be identified with et-Tell also. There is a deep, wedge-shaped valley which cuts up the mountainside from Jericho and at its upper tip passes just to the north of et-Tell. Joshua's Ai is also described as "on the east side of Bethel" (Josh. 7:2).

In Ezra 2:28 and Nehemiah 7:32 there is the notation, "The men of Bethel and Ai . . .," which points to the close association of the two place names in the middle of the fifth century B.C. (cf. Isaiah 10:28).

EARLIER EXPEDITIONS

Professor John Garstang in 1928 was the first to apply the spade to et-Tell, making scattered soundings along the south wall. Mrs. Judith Marquet-Krause excavated several areas on the mound from 1933-1935 but died in 1936 without completing her work. Many of her field notes, drawings, pictures and maps have been published by her husband as field notes without analysis or evaluation.

Practically all of the excavations carried out by the French were centered about the citadel, the sanctuary, the south wall of the ruins, and the Israelite village near the citadel. A few tombs were also cleared.

In none of these diggings was there any evidence of occupation during the times of Joshua or Nehemiah. Only materials from the Early Bronze Age (2900-2500 B.C.) and from the Iron Age (Judges period) were found. A surveyor's map of et-Tell made by the French, however, shows the ruins to cover 27.5 acres. The east wall is shown on the map as a double line of dots, indicating that no evidence of its exact location had been discovered. This fact caused some doubt as to whether the ruins actually did cover twenty-seven acres, and raised the possibility that instead it was in reality much smaller.

THE 1966 SEASON

The goals of the 1966 expedition were to wrest more secrets from the remains of the citadel (Site D), from the Israelite village (Site B), from the south wall complex (Site C), and to engage in digging up a terrace just to the east and below Site B. The new area, Site G, was designated as Asbury Seminary's project and was under my direction. Due to the generous gift of a Texas rancher,

Billy Hanks, Sr., of San Angelo, Texas, work was also begun on a Christian monastery complex called Khudriya, two miles east of et-Tell. Mr. Hanks joined the staff in order to work in these ruins, which were designated as Site F. Dr. Callaway wanted to search the terrace walls, which run north and south in steps down the east slope of et-Tell, for evidences of the east wall, and to examine a ruins close by Michmash known as Khirbet Hai. The question always before the excavators was, "Where was Ai?"

METHODOLOGY

The actual digging began in a meter-wide trial trench which went to the depth of about eight inches before a change of soil became apparent, and a new strip, one meter wide, was taken down to the same level. This was repeated on across the five-meter-wide square. When this layer had been cleared away, a new trial trench was dug to the next change of soil or to the top of a wall.

Each supervisor of a square was charged with the responsibility of keeping careful records in a book provided for the purpose. Actually it was a college physics notebook. On the left page, which was a graph sheet, a drawing of all structures was accurately drawn to a 1.50 scale. On the right page copious notes were written concerning all details of soil color and texture, structure characteristics, and objects found. Each layer of soil, each structure, each subarea was numbered. Small tags were made, two to each basket of potsherds gleaned from the soil, while others were to be attached to the sides of the deepening square with nails pushed into the firm dirt of the balk wall. The supervisor must be with his men at all times in order to make sure that the soil was carefully searched for all man-made objects, that these were properly preserved, and that the workers did their job steadily and harmoniously.

Loal and I began our work in Site B in order to learn Dr. Callaway's methods of working before opening up Site G. I was assigned the first square laid out in Site B and Loal was given charge of the second square laid out. A team of four Jordanian workmen and a "Jericho man," a native foreman, did the heavy work.

SITE G

Toward the end of the second week, Dr. Callaway decided that we were ready to open Site G on the terrace below Site B. I was to have overall supervision of this site. Three other members of the staff, including Loal, were to aid me. In practice, it developed that we worked in conjunction with Site B with a shifting of square supervisors and teams of native workers between the two sites as the needs dictated.

Nine squares were laid out in Site G; eight of them were set up in a series of pairs as soon as the wheat stubble and small stones were cleared from the terrace. The goal was to determine whether the Israelite[1] village (Iron Age I, 1200-950 B.C.) of Site B extended into Site G. A scattering of potsherds over the terrace suggested that Israelite buildings might be there. A hump along the east edge of the terrace hinted at a hidden wall beneath the surface of the soil.

Site G not only proved that the Iron Age I village was limited to Site B, but it also yielded a synoptic history of the upper terraces of et-Tell. Nine squares were opened to bedrock which lay about five feet below the surface.

The first inhabitants of the spot cut into the soft limestone to create a fairly level floor. Apparently the original superstructures were of a temporary nature. Remnants of two baking ovens and pieces of broken pottery pressed into the dirt floor were all that survived from that period. Sometime later a heavy stone wall, averaging two feet in width, was built in a roughly rectangular shape around the living area. The dirt floor continued to build up, well mixed with broken pottery, and two more baking ovens were constructed. Almost no personal effects of the inhabitants were left behind. This dwelling was of the Early Bronze Age.

The stone walls were tumbled to the east, apparently by an earthquake. During a period of perhaps 1300 years the tumbled stones of the house walls collected blown and washed-in soil and were completely covered.

After the Iron Age I village on Site B was abandoned, the terrace bearing Site G was left fallow for another 1300 years. Then the Byzantine Christians, who lived at Khudriya, farmed the terrace. They built a thin stone retaining wall several feet to the east of the Israelite wall and filled the space between with small stones gleaned from the field. With the destruction of the Christian village in the middle of the seventh century after Christ, no farming was done in this area until Arabs began to sow grain on the fields in recent years. They constructed another retaining wall about four feet east of the Byzantine wall. The Arab wall is still serving the purpose for which it was built.

Proceeding east-west and near the center of Square nine, there was a stone wall a bit more than three feet wide. On its south side

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1. Recently Dr. Callaway has expressed an opinion that this village was not Israelite, but was the village, Ai, that Joshua's troops conquered.

there was an accumulation of dirt bearing broken pottery topped by a plaster floor. On the north side of the wall there was a stone-covered street six feet in width. The street was parallel to the wall and the stones were so laid that they formed rough little steps for donkeys bearing burdens.

SITE B

There was not simply one Iron Age I village on Site B, but seemingly several were built one upon the other. The latest village had cobblestone streets. All of them were poverty-stricken and water-starved. Practically every house had a cistern. A number of shaped sling stones (see Judges 20:16), a few simple storage jars, a few moulded clay animal figures, and a few trinkets were the only items left behind by the inhabitants of the village when it was abandoned.

A terrace wall on the east side of the Iron Age I houses at first appeared to have been built at that time, but an extension of my square B XV through the terrace wall proved that it was constructed by the Byzantine Christians who lived at Khudriya two miles to the east, and 1300 years later.

Beneath the terrace wall, Iron Age I house walls were found. These were built upon Early Bronze walls. A free-standing limestone pillar was uncovered in this extension still in upright position well set in a stone-lined foundation hole.

The final two days of my work in the excavation were spent supervising the clearing of dirt from the base of this standing pillar and the emptying of an Israelite water cistern which had been cut into the limestone bedrock nearby.

SITE F

Site F was laid out over the remains of the Christian monastery at Khudriya. Still rising above the ground was a large square stone baptismal font. A depression in the shape of a cross had been carved into the stone from the top. Individuals could crouch in this depression, or infants could be placed here for baptism. Floors of beautiful mosaics had been laid out in patterns of Christian symbols. The colors in these mosaics were created with blue, red, yellow and white stones. The main walls and many rooms were uncovered. Coins, pottery and ornaments were discovered in the ruins.

Fifteen tombs were cleared of their contents. These tombs were found near Khudriya and dated from the Middle Bronze Age II (1750-1550 B.C.), the Herodian Age (time of Christ), the Roman period (until about 300 A.D.), and the Byzantine period (300-600 A.D.). The

tombs had been entered previously but yielded lamps, glassware, pottery, and ossuaries, besides coins.

RESULTS

Briefly, the summer's operation may be classed as a success. It yielded the following results and challenges for future activity.

While excavating the five sites on or near et-Tell, the staff visited a ruins near Michmash called Khirbet Hai. Examination of pottery pieces at the site revealed that Khirbet Hai had been the home of Mamluk Muslims of about the twelfth century A.D.

One afternoon Dr. Callaway, Dr. Schoonover of Perkins School of Theology, and I spent two hours examining the lower terrace walls of et-Tell for the east wall of the Early Bronze city. It had never been located. Finally, working along a broad terrace, we spotted evidences of the Early Bronze wall in three places, mostly at the base of terrace walls. The stone work was distinctive and correlated with that known around the acropolis, where the sanctuary and the citadel were located. The discovery of the afternoon confirmed the tentative lines for the wall drawn on the French map of 1935.

Evidence accumulated so far shows that et-Tell covered an area of 27.5 acres and at the start was built on the bare limestone outcropping which can still be seen on the hills close by. A date of about 2900 B.C. seems to mark the beginnings of the city. Everything points to the Egyptians of the Old Kingdom as the architects and the rulers of the original city. Et-Tell sits at the crossroads of the ancient east-west and the north-south trade routes of Palestine, so it served as a strategic point of control.

The Egyptians built the city with powerful walls. At the western tip, just back of the sanctuary, the stone walls are still almost sixty feet thick. The walls at Site C on the south side are a complex of three structures. The great inner wall is about twenty feet wide, with two parallel outer walls, giving a combined width of almost forty feet, being twelve feet high.

The high point of et-Tell is at the west end. There one has a breathtaking panorama of Jerusalem on the south horizon, the Dead Sea and the Jordan River valley yawning wide and deep to the east, and rugged, barren hills to the north. Here is situated the palace citadel of dressed stone masonry laid in brickwork pattern.

In the citadel's four-hundred-year history there were at least two major destructions. The first resulted from an earthquake and the second from violent conquest, leaving in its wake the remains of ashes and chaos. The end of the citadel and of the city came soon after the building of the Great Pyramids of Egypt and the decline of

the Old Kingdom. The upper part of the city remained in ruins without inhabitants for about 1300 years.

Dr. Callaway is planning another expedition to et-Tell in the summer of 1968. It is anticipated that the results of that season will answer many questions about Ai. Asbury Seminary hopes to again participate.

BOOK REVIEWS

The Biblical World, A Dictionary of Biblical Archeology, edited by C. F. Pfeiffer. Grand Rapids: Baker, 1964. 612 pages. $8.95.

This book is a worthwhile survey of the work of biblical archaeologists since the field was opened during the campaigns of Napoleon at the beginning of the nineteenth century. It should prove a helpful volume for those seeking a popular survey of the subject. Although more than forty contributors have participated in the writing of this book, at least half of it is the work of Dr. Pfeiffer himself. Most of the significant articles have a limited but consistently good bibliography appended. The hundreds of photographs contribute significantly to the value of the book. One of its most valuable features is the table (17 pages) listing the archaeologists, the sites they excavated, and their principal activities and discoveries.

In a volume of this nature a reviewer might well point out lacunae (significant manuscript discoveries not included) and articles that are inordinately long (e.g., "The Shipwrecked Sailor"), but each editor writes from a more or less personal perspective. One feature, however, might well have been included—a series of biographical articles of those men commonly recognized as the "giants" in the field of archaeology. We are grateful, even so, to the editors for making this material so conveniently available.

Robert W. Lyon

The Taste of New Wine, by Keith Miller. Waco, Texas: Word Books, 1965. 116 pages. $2.95.

This volume, with a foreword by Elton Trueblood, is a "testimony" of the author's spiritual pilgrimage. Making free use of the pronoun "I," Keith Miller tells simply of his search for spiritual reality—a search which included two disappointing years of study at an eastern seminary. Not until he discovered "a new kind of honesty" did he find "a new kind of beginning."

One is struck by the transparent genuineness of the author. "It has never ceased to amaze me," he writes, "that we Christians have developed a kind of selective vision which allows us to be deeply

and sincerely involved in worship and church activities and yet almost totally pagan in the day in, day out guts of our business lives . . . and never realize it" (p. 79). He is convinced that "saying words" is not what is meant by communicating the reality of Jesus Christ. His comments regarding the relationship of Christian experience to daily life are superior.

For the author, Christianity is not a status at which one arrives, it is a *life* in which one matures. This is the underlying message of the book. In the final chapter "What About the Old Wineskins," Miller speaks with discernment to the problem of relationship of lay renewal to the established church.

This is a fresh and exciting book. It is full of mature Christian concepts and alive with the pulse of spiritual vitality. This is the kind of book that will be equally helpful to laymen and ministers. *Recommended!*

Kenneth Cain Kinghorn

John Wesley and the Christian Ministry, by A. B. Lawson. New York: Seabury Press, 1964. 210 pages. $6.00.

John Wesley fulfilled his determination to live and die a faithful member of the Church of England, but his attitude toward the ministry alienated him from his mother church. The progress of his thought and the steps that eventuated in complete separation are carefully traced and documented in this volume by a British minister of the Methodist Church.

Until the time of his evangelical conversion (1738), Wesley held faithfully to the tradition of the Church, although he was in a hereditary line of Dissenters. His own ordination was regular and he jealously safeguarded his ministry against sacramental irregularities while in Georgia. Even after his heart-warming experience in May, 1738, he was summoned before the Bishop of London and rebuked for insisting upon the re-baptism of Dissenters. This extreme insistence upon ritual was considered somewhat too rigid.

His own ministry, however, soon violated the laws of the Church, as well as the civil law, both of which required official authorization for all preaching. Wesley saw these laws as requiring him to obey man rather than God, and cited as authority for field preaching his ordination by the bishop, "Take thou authority to preach the word of God." He met the accusation that he was preaching in other men's parishes by his well-known declaration, "I look upon all the world

as my parish." Most of the persecution suffered by the early Methodists was based technically upon their breaking of a law that required Dissenters to have their places of assembly licensed under the Act of Toleration. Wesley contended that Methodists were not Dissenters but loyal members of the established Church.

A second schismatic element was the use of lay preachers, a practice defended by Wesley on the ground that lay persons had functioned in the primitive Church and also had served as "readers" in the established Church. It is true, however, that his preachers did not receive episcopal sanction. These two grounds were the basic cause of the ultimate cleavage between Methodism and the Anglican Church.

Lawson clearly establishes the fact that Wesley's change of belief regarding the ministry was influenced, if not decided, by the writings of two of his contemporaries. King held that bishops and presbyters are of the same order. Stillingfleet denied that ordination by a bishop and episcopal church government are required by Scripture, claiming that ordinations by presbyters should be considered valid. Both of these authors had written as young men and had recanted their views by the time Wesley was born. Nevertheless, Wesley came eventually to the position that uninterrupted succession is a fable. He declared that he himself was "as real a Christian bishop as the Archbishop of Canterbury."

Wesley believed he had scriptural right to ordain, but feared that the exercise of this right would lead to separation from the Church of England, a situation he was determined to prevent. However, most Anglican bishops refused to ordain Methodists. The Methodist preachers in America were free to preach, but Wesley was firm in denying them the privilege of administering the sacraments of baptism and the Lord's Supper.

In 1784, at the age of 81, Wesley ordained Dr. Coke, appointing him and Francis Asbury to be "Joint Superintendents" in America. In his official letter introducing them, Wesley made it clear that this was also a renunciation of control by the Anglican Church. However, Lawson declares the ordination went far beyond Wesley's intent, which was, according to the ordination certificate, to adhere to "the doctrine and discipline of the Church of England." In America, Dr. Coke promptly ordained Asbury a "co-bishop." Wesley wrote after Coke and Asbury had been formally recognized as bishops in America, "How dare you suffer yourself to be called Bishop? I shudder, I start at the very thought!" The evidence strongly indicates that Wesley intended to authorize only administrative superintendence in America.

Wesley's first ordination was, in Lawson's opinion, the decisive act of schism. Even though he wanted to be both Anglican priest and

scriptural, spiritual *episcopos*, Wesley's purely practical ordination was ambitiously equated by his preachers with that of an Anglican bishop. After Wesley's death, there was conflict between opposite factions over the rite of ordination. The distinction between ordained and unordained was dropped and ministerial duties were assumed by all, which amounted to a process of "leveling up rather than leveling down." When ordination returned in 1836, the only surviving ordinand of John Wesley was not asked to share in the ceremony. Thus the Methodist Church moved on without benefit of either apostolic or Wesleyan succession. This difficult problem of the Christian ministry still remains to be resolved in any overtures looking toward ultimate reunion of Methodism and Anglicanism.

C. S. Walters, M.D.

Encountering the Unseen, by Paul Lambourne Higgins. Minneapolis: Denison and Co., 1966. 152 pages. $3.75.

I have read with unusual interest Dr. Paul Lambourne Higgins' latest volume, *Encountering the Unseen*. This is an attractively written book and its content is so stimulating that I read it at one sitting.

The author is a man of deep spiritual convictions. The basic conviction of the book is that the invisible world should be as real and meaningful for persons today as it was for the prophets and saints of former times. This thesis is biblically oriented and psychically documented. The author pleads for the church to recover this lost dimension of firsthand contact with the invisible world. He asserts that the church will never achieve its potential of spiritual power until such firsthand religious experience becomes the norm. His conviction of the reality of the unseen world and of its strategic spiritual value to us leads him to affirm his belief in the possibility of communication with the spirits of the departed, and in the validity of prayers both *to* the departed saints and *for* the departed saints. He is explicit in his declaration of the manifestations of the power of the unseen world through prayer, dreams, and healing.

This volume is the work of a historically-minded mystic (or should I say a mystically-minded historian). It not only shows concern for historical accuracy but it reveals an enviable acquaintance with the saints of the Bible, Roman Catholicism, and Protestantism. The author is a specialist in the world of the occult and in psychical research.

The reading of this treatise provokes for the thoughtful Christian two pertinent questions: (1) Are personal communications with the unseen world included in the norm for spiritual experience? (2) If so, is this firsthand religious experience imperative to the Church's realization of genuine spiritual renewal?

The book speaks to this reviewer at the point of some personal spiritual interests: the reality of the unseen world, the Christian concept of sanctity, the Church's ministry of healing, and renewal in the Church. The whole should prove worthwhile reading to one who is open to unusual spiritual concepts, to new avenues of creative thought, and to fresh frontiers of Christian endeavor.

The author concludes his book with these challenging words:

> The miraculous world of which the authors of the Bible seemed so vividly aware is a world which we, too, can enter. Psychical research shows that verifiable manifestations do reach us from beyond the grave. The consciousness of man does not depend upon physical agencies. The body is only an instrument; the spirit is the real self.
>
> Ministers and laymen who know God will give an important place to prayer and healing. They will not be afraid to enter into communion with the saints, nor will they close their minds to the possibilities of an ever-widening consciousness. They will do more about their belief in spirits and angels, and will look again at what the Bible and the Church in the past have said about these entities. They will begin to live in an attitude of awareness of the presence of God and a great unseen company.
>
> When this life here and now is seen as a brief testing period, a sort of preparatory stage to an everlasting life, the frontiers open up endlessly. How can we say that we have more than scratched the surface? There is so much more ahead.

Frank Bateman Stanger

The Anguish of Preaching, by Joseph Sittler. Philadelphia: Fortress Press, 1966. 70 pages. $1.95.

The author, Professor of Theology at the University of Chicago, is widely acclaimed as one of the most provocative preachers to the current generation of college students. This brief treatise suggests the reason. Its burden is to show how it is possible for preaching to exist in organic relation to the vitality that today characterizes the

"tormented thought" of the church's theologians and biblical scholars.

A chapter entitled "The Anguish of Christology" discusses in relation to his mission Christ's words: "I have a baptism to be baptized with; and *now I am straitened till it be accomplished!*" (Luke 12:50). The word "straitened" forever haunts the true servant of the Word. His anguish too is real. One is never a *successful* preacher. He never quite comes to terms with the anguish "that runs forever deeply under his incomplete and faltering efforts" (p. 29). And should he think himself on the way to professional aplomb as a preacher, that Figure turns and looks upon him, as upon Peter in the courtyard. "And under that look is everything crumpled save the presence and the question and the anguish" (p. 30).

In the chapter, "The Basic Role of the Seminary in the Formation of the Preacher," Dr. Sittler asserts that the essential reason for the low correlation between the academic disciplines of the seminary and the content of the parish sermon is that the preacher shares the common human disposition to perform according to men's expectations and demands (p. 6). The modern congregational self-image is seen as analogous to that of other institutions—commercial, promotional, and manufacturing. What is needed is gospel-oriented sermons that probe popular understanding—exposing, correcting, and judging it—an undertaking that might prove disturbing to conventional modes of thinking in some local congregations. Elsewhere in the book, the author takes up the matter of New Testament interpretation in preaching, and the disparity between the vision of the church's obedience and the popular piety of the congregations.

James D. Robertson

The Holy Land from the Persian to the Arab Conquest, A Historical Geography by Michael Avi-Yonah. Grand Rapids: Baker, 1966. 231 pages. $5.95.

This volume is a product of an evolutionary process beginning in 1931 when the author, as a member of the department of antiquities in the British mandate territory of Palestine, was asked to prepare a map of the Roman Empire. This project led to a separate map of Rome and Palestine, together with extensive notes. Later a Hebrew edition was prepared, including an historical introduction. A later English translation with chapters on the population and economics of the Holy Land was accepted as a doctoral dissertation by the University of London in 1957.

Although listed as a book on historical geography, this is more geography than history. The reader's general knowledge of Near East history is assumed on the part of the author. He is concerned rather with data prerequisite to establishing an authoritative map of the different periods of Near East history of Palestine from the sixth century B.C. to the seventh century A.D. The author's primary concern is with the boundaries and political divisions of this area at various times in its political history. To further his purpose, he gives great attention to the identification of sites and cities, as well as to the titles of the various political districts and administrative officers of each epoch.

The author draws upon primary sources and his work can be considered definitive. One can recognize here the work of a first rate scholar who has applied himself with great competence to finding data from all of the available primary sources and adding his own critical assessment of their merit. The result is invaluable to the careful student of the political history of the Holy Land. This volume, used with such sources as the Bible, the Apocrypha, Josephus, and other authors, gives the reader a fairly accurate picture of the political vicissitudes of this important area for a millennium. The volume does not suffice as a history of the area as such. Nor is it adequate for geography alone. But within the limits it has set for itself, it is probably unsurpassed.

The value of the book is enhanced by the addition of several chapters dealing with the cities of the area. Especially interesting is the description of the Roman road system that grew up during the first three centuries of our era. The economic geography of the area and the estimate of its population at various times add significantly to the permanent value of the volume. Scholars will find here invaluable references to primary source materials to round out the author's picture of the situation during the early centuries.

George A. Turner

The Untold Story of Qumran, by John C. Trever. Westwood, N. J.: Revell, 1965. 214 pages. $8.95.

This detailed story of the complicated series of events which surrounded the discovery, identification, and publication of the first of the Dead Sea Scrolls to come to light, is from the man most intimately connected with those events. Dr. Trever tells in an exciting manner how he became involved with the Dead Sea Scrolls while he was at the American Schools of Oriental Research in Jerusalem during the fateful winter and spring of 1948. This tale is as thrilling

as a mystery novel, with one difference: it is true. One has to go to an appendix to find a corpus of notes that provides the meat of research and argumentation, which is the real value of the book.

The story is told chronologically, beginning with the occasion of the first phone call to the final sale of the manuscripts to the Israeli government. The variety of emotion which moved the heart and mind of Trever is perceptible throughout. There is the nagging tug of scepticism mixed with hungry curiosity: Are these manuscripts genuine or are they clever fakes? There are the frustrations inherent in business negotiations with an Arab salesman, in the inadequacy of equipment, in the tensions of Jerusalem as Jews and Arabs clash among themselves. There is the exhilaration of discovery, and the adventure of recording and deciphering the unknown. There is the emotional backdrop which accompanies the task of convincing hard-headed biblical scholars that the scrolls are really the products of a people who lived a century before Christ. There is the strain of extensive lecture tours, coupled with involved correspondence leading to the publication of the photographs of the scrolls. There are the tensions arising from trying to transact business with the owner of the scrolls. This is a book that will hold the interest of the reader to its last footnote.

Part of the cost of the volume is due to the extensive use of the photographs, which are scattered through the text. Of particular value are the clusters of colored photographs intermittently spaced throughout. Here is a volume of primary source material for the reader who would gain insight into the worth of the Dead Sea Scrolls.

G. Herbert Livingston

Science, God, and You, by Enno Wolthuis. Grand Rapids: Baker, 1963. 121 pages. $2.50.

In this volume the author seeks to set forth the proper domain of both science and Christianity. The conflict between the two, when such arises, is from overstatement. Either Christians overstate their position or scientists try to speak with authority in non-scientific areas.

The book gives a brief but informative history of the development of modern science and its position of prestige today. The author praises the accomplishments of science and its contribution to our culture. He asserts the authority of science in its proper field, and warns against Christian enthusiasm entering the domain of science without adequate scientific knowledge. When science

assumes to answer questions outside its own realm, it is wedded to a philosophy of naturalism, for science is fundamentally a method and should not arrogate to itself the claim of a philosophy. It cannot deal with "right and wrong," with purpose, or with origins. Love cannot be analyzed in a test tube. Instead of claiming to be *the one method* of knowledge, science must confess its limitations. Moreover, the supposition that scientific knowledge is "hard facts" is without foundation. The scientist, as much as the Christian, rests his "facts" upon assumptions of faith. Order in the physical universe is a necessary assumption for scientific investigation, but it is an assumption based upon faith.

To find a solution to the questions which science cannot answer, we turn to God. Orthodox Christianity has always insisted that God has spoken in two ways, in nature and in his Word. Those who question the reliability of the second method may test it by personal trial. To refuse to validate God's spoken Word in personal experience is blind prejudice, not scientific objectivity.

The author admits difficulty in explaining the Genesis record of creation. But he admits to problems which in the eyes of this reviewer would not arise with a proper exegesis of the creation account. Nevertheless, here is a man truly Christian who writes from the perspective of the scientist.

Ivan C. Howard

Encounter with Spurgeon, by Helmut Thielicke; translated by J. W. Doberstein. Philadelphia: Fortress Press, 1963. 283 pages. $5.95.

It seems an odd paradox that in our day a renowned German university professor and theologian should develop his theory and practice of preaching in the context of the preaching of a self-educated Victorian Baptist minister. That he does so suggests that Charles Haddon Spurgeon has some things to say to the twentieth century pulpit. Remarkable that a man so widely separated in time and culture should rediscover these lectures on preaching! Thielicke, whose own reputation as a preacher is now world-wide, says: "I am almost tempted to shout out to those who are serving the eternal Word as preachers, Sell all that you have and buy Spurgeon (even if you have to grub through the second-hand bookstores)."

The volume comprises first a discussion of what resulted from its author's "encounter with Spurgeon," and secondly, a selection and abbreviation of eighteen of the "Lectures to My Students" plus two sermons by Spurgeon.

Spurgeon to Thielicke is the miracle of a bush that burned with fire and yet was not consumed–this man who lived in the theologically-discredited nineteenth century, who had at least six thousand people in his congregation every Sunday morning, whose sermons were cabled to New York weekly and reprinted in the leading newspapers, and who occupied the same pulpit for almost forty years. Success here is attributed essentially to the efficacy of the Word. Spurgeon worked "only through the power of the Word which created its own hearers and changed souls" (p.1). He was in no way like the managers of modern evangelistic campaigns, who manipulate souls with all the techniques of mass-suggestion. He was still unaware of the wiles of propaganda. Thielicke finds a perennial freshness in Spurgeon. Indeed, unlike the published sermons of the other great nineteenth century preachers, Spurgeon's sermons "lose very little in print" (p.5). The author makes much of the fact that one does not learn the "how" of preaching by studying rules of rhetoric. Preaching is a kind of by-product of a man's spiritual existence. Study the man!

The selections from the "Lectures" cover a wide variety of ministerial topics and are rich in practical insights. The reader will often reach for his pen to make note of some incisive comment. Here are discussions of topics such as: the Holy Spirit in our ministry, preaching for conversion, public prayer, open-air preaching, the matter of sermons, and ministerial progress. Contemporary preachers will find this "Encounter With Spurgeon" an exhilarating experience.

James D. Robertson

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In the Journals section, back issues of The Asbury Journal will be digitized and so made available to a global audience. At the same time, we are excited to be working with several faculty members on developing professional, peer-reviewed, online journals that would be made freely available.

Much of this endeavor is made possible by the recent gift of the Kabis III scanner, one of the best available. The scanner can produce more than 2,900 pages an hour and features a special book cradle that is specifically designed to protect rare and fragile materials. The materials it produces will be available in ebook format, easy to download and search.

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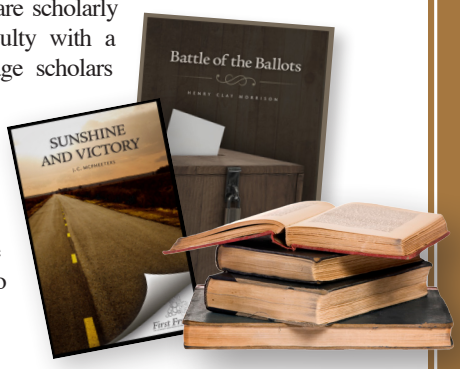

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